

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. I.

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NO. 9.

ANTI-SLAVERY BUGLE. Published every Friday at

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TRASH.

From the Stark County Democrat.

At the close of the last effort of the disunionists in Marion, John R. Cecil, Esq., was called to the chair, and the popular indignation broke out in the following preamble and resolutions, introduced by David K. Carter, Esq. (and by him supported in a manner seldom equaled in sound argument, pointing sarcasm, home thrusts and decided hits) and which were unanimously adopted.

Whereas, a man calling himself Stebbins, with his associates, under the pretence of sympathy for the slave, and high regard for the rights of humanity, has just closed what he calls a series of lectures, for the professed purpose of bringing the Constitution of the United States into contempt, and to induce the citizens thereof, to favor the project of a disunion of the States—and whereas, in the prosecution of his treasonable purposes, he has seen fit to denounce and defame, without qualification or discrimination, the religious portion of our fellow citizens, by attempting to impeach the purity of their faith and the honesty of their motives. To desecrate and denounce the constitutional authority of the only free government on the face of the earth—and whereas, with a villain's heart, he has employed a liar's tongue to defame the living and the memory of the dead—and whereas, we are disposed to a peaceful and law abiding expression of our indignant disapprobation of the man and his associates, with their motives and measures, rather than a resort to a more summary mode of chastisement which is most richly deserved by his conduct.

Therefore,

Resolved, That it is the first and fundamental duty of every citizen, to support and defend the constitution until constitutionally changed.

Resolved, That with reference to the inviolability of the union of the States making up the confederacy of this republic, the motto of every citizen should be the motto of his country "E Pluribus Unum."

Resolved: That the villainy of the base & abortive attempt of Stebbins and others to traduce the spotless character of Gen. Washington and his contemporaries, is only paralleled in the infamous purpose of effecting a disunion of the States.

Resolved, That the only reluctance we have in expressing sentiments of condemnation upon the conduct of Stebbins & others is the fear that it may give consequence to men destitute of moral and intellectual merit.

On motion of L. L. Brown, Esq., it was

Resolved, That the above preamble and resolutions be published in the Marion Gazette, Stark County Democrat, and Ohio Repository.

From the Liberty Herald.

FOSTER AND KELLEY,

THE GOVERNMENT, &c.

Mr. EDITOR:—Having listened attentively to some of the eloquent Lectures recently delivered to a numerous and respectable congregation of Thieves, Robbers, Adulterers, Adulteresses, Murderers and Pirates, assembled at the Baptist Church in this village, I found no difficulty in embracing all the doctrines taught, except one. Even when Mr. Foster, looking severely around upon the audience, proclaimed that he saw a Robber in every eye, I did not doubt the truth of that declaration, because I was aware that the eye is a very good looking-glass. But the doctrine, to which I found some difficulty in giving my assent, was this: That it is the duty and privilege, not only of Mr. F. and Miss K. but of any other thief or robber to secede from the government of the United States, and at the same time remain in it!—that is, to go out from under the shade of Uncle Sam's umbrella, and at the same time sit quietly under it.—I was aware, of course, how *very concealed* it would be to do this, were it possible, not only for Mr. Foster, Miss Kelley and myself, but also for other classes of Reformers, such as Counterfeitors, Horse-thieves, &c.; but how *it could* be done, I did not clearly understand, owing, perhaps, to my ignorance of Christianity, "not having been accustomed to hear the Gospel." On reflection, I perceive that, in the creed which I thought

of adopting, the article referred to was a most important one, on the truth and certainty of which the *utility* of all our Church-demonstrating, Clergyman-killing and Government-upsetting principles must entirely depend: for, I saw clearly that those principles could not be carried out in practice, with any safety to ourselves, unless we could thus secede from the Government; and effectually free ourselves from all liability to the penalty of its laws. For instance, one article of our creed is, that all the temples in the land, erected professedly for the worship of God, are, in reality the temples of Satan and ought to be demolished;

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of the temples we shall have renewed, will presume to extend its tyrannical laws over us after all; that the Sheriff, when he comes to arrest us, may perhaps deny the validity of our act of secession; and will lay his ugly paws upon us; and, while we honestly suppose we were out of the Government, we shall find ourselves in it and shall very likely remain in it, until led out of it by the halter, through that passage which Mr. Trumbull calls "the back-door of the world." Such a result of a benevolent enterprise I should not relish at all.

If, therefore, any discipline of Abby can satisfy me as to the truth of this oxk article of her creed I will greatly oblige me. I am respectfully yours, S. BOUTON.

August 29, 1815.

B. B. HUNTER, a correspondent of the "Liberty Herald," in a letter giving an account of a meeting held by S. S. Foster and Abby Kelley at Austinburg, says:

"But we think that we can now with a good grace, charge the Whig party, in this section at least, with effectively and not very secretly aiding in the movements of these disorganizers and dissidents. Mr. Gillett attended the meeting here, and was frequently most tenderly caressed by the speakers, while he in his turn would frequently furnish them with an argument or a *sensatio*, and seem to take pleasure in so doing. And at several times during the meeting, I noticed some of our most prominent Whigs cheek by jowl, "breathing soft whiffs" into the ears of the speakers, and at the close of the meeting, in close and friendly contact with them. A very intimate and pleasant familiarity, which certainly means something more than meets the eye."

ANTI-SLAVERY.

AS ACCOMPLISHED POLITICIAN.—The Government paper at Washington, announces that Nicholas P. Trist, an accomplished politician, formerly Consul at Havana, has been appointed chief clerk in the State Department.

This is the Trist whose name was so notorious in the campaign of 1810. His tyrannical and oppressive conduct towards American seamen, whilst he was Consul at Havana, became so insufferable that the shipowners petitioned Mr. Van Buren for his removal, and he was removed. His active participation for the Negro slave trade while in Havana, has no doubt served him as a commendation to the good graces of our slaveholding administration. Had this accomplished politician any agency in procuring the Bloodhounds employed to carry on the Florida war.—*Spirit of Liberty.*

ABOLITIONISM IN LOUISVILLE.—The papers in Louisville, says the Cincinnati Herald, are still engaged in trying to prove each other guilty of abolitionism. If each is to be taken as a trust-worthy witness against the other, all are deeply died with the heresy.

"It is the *riched* of all to see how busily the Louisville Democrat and the Louisville Journal are engaged in endeavoring to make the public believe that each other are abolitionists—just as if the public have not already made up their minds, and did not believe every word said by both papers!—*Morning Courier.*"

"If the Courier means to charge us with being abolitionists, it means to make an odious charge which it knows to be false. Less than two weeks ago, we heard a Louisville editor, who is now somewhat noisy about what he calls abolitionism, say in the street, that, in his opinion, the establishment of any paper in Kentucky as the recognized organ of the emi-nipotists was inexpedient, but that it was desirable that all the papers in the State should co-operate prudently, and as fast as public sentiment would permit, to bring about ultimate emancipation."—*Louisville Journal.*

CASSIUS M. CLAY.—In answer to repeated and anxious inquiries respecting Cassius M. Clay, we are happy to announce, that, although still an invalid, suffering with a kind of lingering fever, or irritation, he is slowly mending. As to his future course, it can hardly be expected that he has yet formed any definite plan. We think, however, we may venture to state that Mr. Clay will never abandon but with life the work to which he has so often publicly and solemnly dedicated himself.—*Cincinnati Herald.*

THOMAS F. MARSHALL;

THOMAS F. MARSHALL.

EXTRACTS FROM THOMAS F. MARSHALL'S LETTERS ON SLAVERY, IN DEC., 1840.—"I have said that I considered negro slavery as a political misfortune. The phrase is too mild. It is a cancer—a slow, consuming disease—withering pestilence—AN UNMITIGATED CURSE.

* * * * *
Nature never spread out a fairer, a nobler theatre for the enterprising Genius of Liberty and Industry, than the State of Virginia. In the diversified productions of her extended territory, there were laid the foundations of the largest domestic trade of any State in the world—abounding in mineral of every species, from gold to lead, with the finest salt wells on the continent, her valleys teeming with game and grain, and her low lands giving her a monopoly in the then richest staple of the planting States, what more could she ask at the hand of heaven!

* * * * *
The elong which has stayed the march of her people, the incubus which has weighed down her enterprise, strangled her commerce, kept sealed her exhaustless fountains of mineral wealth, and paralyzed her arts, manufactures, and improvements IS NEGRO SLAVERY. This is the cancer which has corroded her revenues, laid waste her low-lands, banished her citizens, and swallowed up her productions. This is the magazine, the least approach to which fills her with terror. This is the slumbering volcano which will bear no handling. The smallest breath to fan, the slightest threat to stir its sleeping but unextinguishable fires, DRIVES HER TO MADNESS. Oh, well might she curse the tyrant who planned this dark plague spot upon her virgin bosom.

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EXTRACTS FROM THE ADDRESS OF T. F. MARSHALL, READ AT THE MORNING MEETING IN LEXINGTON, AUGUST, 1845.—When we contemplate the mild form of negro slavery in this district; the happy and peaceful and contented relations of the master and slave, where such a thing as cruelty was scarcely known, where the master was without fear or distrust, and the well-fed, well-clothed, intelligent slave bent to his lot of labor, the lot, by the way of all mankind, without repining, regarding his master in the light of parent, and himself as a necessary and no mean portion of the family—would pour curses on the heads who would break up this intimate, and not least endearing relation of domestic life.

* * * * *
The plunder of our property, the kidnapping, stealing, and abduction of our slaves, is a light evil in comparison with planting a seminary of their infernal doctrines in the very heart of our dullest slave population.

* * * * *
We hold the Abolitionists traitors to the Constitution of the country, and enemies to the terms upon which the Union was originally formed, and the only terms upon which it can continue to subsist.—When they bring their doctrines and their principles into the bosom of a slave State, they bring fire into a magazine. The "True American" is an Abolition paper of the worst stamp! As such, the peace and safety of this community demand its instant and entire suppression."

* * * * *
JONATHAN WALKER, S. S.

I should like to give the reader who has not seen Jonathan Walker some idea of his personal appearance; for he is one of the finest looking men I ever saw. He reminds one immediately of Daniel Webster—having the same large, majestic frame, the same dark complexion, and the same huge head, deep set eyes, and ponderous brow. He lacks the fierce look, and the overpowering intellectual expression, which characterize the great statesman—and has, instead, what shall I call it, a mild, peaceful eye, while his large and prominent features are radiant with the very spirit of benignity and love. He carries more reverence in his look than belongs to Webster, and has not quite so full an abdomen—but still his mien is full as manly, and as quickly commands your attention and respect. Nature has written upon his form in living characters,—so that the poor unfettered and degraded slave could read it at a glance.—His voice is deep, musical and of great power,—though on the present occasion the awkwardness of his situation as "the observed of all observers," rendered it weak and tremulous. His manners are bland and pleasant,—and a warm smile of kindness and good humor plays about his face which wins you to his side, and secures for him your good will, instantly. He has been a hard working man all his life time, as his weather beaten countenance and "huge paw" give evidence—and the downright frankness of his manner shuns you at once that he has neither been corrupted by a false religion, nor refined out of his native good sense by a false education. In one word he "gives the world assurance of a man"—nothing less, nothing more—not a divine, not a statesman, not a reprobate, not a "scholar," not a gentleman,—but a man, simply and self-evidently a man.

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And yet, as will be seen by the caption of this article, he has a title,—and will probably carry it with him to the grave. It is a title which he can "read clear," and which will entitle him to "mansions in the skies,"—and, (which, now that slavery has robbed him of all his property, is of more importance) mansions on earth. He received this title in Pensacola, from the United States

Government, and it was branded on his hand with a hot iron, by a native of the State of Maine, whom the Government employed as a suitable tool. (His name was Ebenezer Dorr, and he is a good Whig.) The initials letters of his title are,

SS

which are plainly legible on the palm of his right hand, and which are intended to signify

SLAVE STEALER.

But to every man who has a human heart in his bosom they will signify

SLAVE SAIOUR.

And this is a title worth having, and will soon sound much more noble than "D. D." "I. O. O. F." "L. L. D." "F. R. S." "M. C." "M. D." "Esq."—or any other of the fancy and fashionable titles, whereby vain men have been accustomed to dub each other.

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I have no time to give all the particulars respecting Walker's imprisonment or liberation, nor is it necessary,—as most of my readers are familiar with them. It is sufficient to say, that he was put in the pillory, besmeared with rotten eggs, branded in the hand, imprisoned eleven months and a half, and subjected to about seven hundred dollars expense,—all for doing an act of common humanity, that is, consenting at their request to give seven men a passage from republican America where they were slaves, to monarchical England, where they might be freemen! And this is the forty-fifth year of the nineteenth century, and this is a land of civil and religious liberty, and we should be grateful that

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We are not taught as thousands are
To worship stocks and stones!"

The Pioneer.

From the Spirit of Liberty.

Capt. Peter Flowery, of the slave Spifre territory, is now lodged in our jail, where, perhaps, he will remain until the term of his sentence—five years—has expired. He has a very comfortable room, and every attention consistent with his sole custody is shown him by Capt. Day and his assistants.—*Salem Advertiser.*

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It is very kind in "Capt. Day and his assistants," to give "Capt. Peter Flowery" such a comfortable room," and to show him "every attention consistent with his sole custody" like Neelson or Old Cossack, a political nobody, rather than *merit*, compels the government to imprison, for decency's sake, at least for a reason—"perhaps until the term of sentence—five years—has expired." But, of course, he is to receive "all attention," and be made "comfortable," that his time may pass agreeably, without inconvenience, except the restraint of locomotion. His sole offence was in making arrangements to bring negroes from Africa to America to make free negroes slaves. For "reasons of state" the United States have prohibited this practice in regard to African negroes; and therefore the law must be executed "for reasons of state," while at the same time, the American doctrine is, that the condition of Africans is greatly improved by being brought to America, and that all free negroes had better be slaves, and would be made better off by being made slaves. Of course, the people could not bear to punish "Capt. Peter Flowery" hardly and sternly, as it were a transgressor, but only confine him *pro forma*, for having been caught in doing a deed of mercy by means which the law is obliged to condemn. We ask if this is any thing more than a fair paraphrase of the above paragraph, in view of the facts?

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Look further.—For attempting to make African freemen slaves, the marshal of the United States, by order of the Court of the United States confines Peter Flowery where he is quite comfortable, and has every attention. For attempting to make American slaves freemen, another Court of the United States, imprisoned Jonathan Walker in an unwholesome cell, loaded him with irons, set him in the pillory, and BRANDED HIM!

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"Capt. Peter Flowery," a foreigner, sits at his ease, reads, writes, smokes, drinks wine, sees his friends, quite "comfortable," having only planned a conspiracy to enslave a few hundred of his fellow men, foreigners. The Rev. Charles T. Torrey, citizen, for attempting to free three or four of his fellow countrymen, is clutched in the prison garb and kept at the daily task of hard labor in the penitentiary, among felons of every grade.

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Many of the same papers, too, which will be forward to tell how "comfortable" Peter Flowery's imprisonment is made for five years, only a few months ago were making themselves merry at the condition of Fairbanks, in the Kentucky State prison, in being set to saw stone with an hour or more!

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Now, we have a few questions to ask the Committee in Marietta who have this matter in hand, and whose confidence in the Governor's wisdom and in the justice of the Wood county Court, seems unlimited.

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Is there any statute in Virginia preventing this case from being taken up on habeas corpus before the Supreme Court of that State, or before one of the Judges of that Court?

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Why has it not thus been taken up?

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Who authorized Mr. Vinton to intimate that if the Wood county Court would discharge the prisoners, no indictment would be found against the six Virginia kidnappers? Because a Virginia Court discharges prisoners who have been guilty of *no violation* of Virginia law!

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Will no effort now be made to take this case before a Court which has some character, which, from its position, will feel some responsibility—we mean, the Supreme Court of Virginia.

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The more we think of this case, the more reason we find for deplored the inefficiency of the Executive of Ohio. The Congress of the United States ought to provide for the redress of grievances of this class. Here are two States brought into collision by the unwarrentable seizure and imprisonment of citizens of one of them, and yet no redress is to be had from a disinterested tribunal. It devolves upon Virginia to settle not only her own rights, but those of Ohio. That ought not to be. Provision ought to be made for carrying up all such cases before the Federal Courts. Hence the manifest duty of our Executive to open a correspondence with the Executive of Virginia, so that correspondence, by a resolution of our Legislature, may be laid before Congress, and our representatives be instructed to obtain if possible the enactment of a law providing a remedy in all similar cases. But, if we understand the Ohio State Journal, the Governor concluded that in employing Mr. Vinton, he had exhausted his constitutional power. By the way, we should like to know where he finds his warrant for this action! [Cin. Herald.]

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PARKERSBURGH AGAIN.

We had neither time nor room in yesterday's Herald for a full account of the legal proceedings at Parkersburgh, in the case of the captured Ohioans. To-day we shall devote some space to them.

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On the 8th day of July last, the seizure of these citizens took place on the territory of Ohio.

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July 19th, they were brought before a called Court of the county of Wood, which refused to discharge them, or to allow them bail.

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Monday September 1st, the Circuit Superior Court of Wood co., Va., commenced its regular fall session at Parkersburgh.

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The following resolutions were adopted without a dissenting voice at a Democratic convention held in Ravenna, on the 1st of September 1845. The Ohio Star attributes the action of that convention against slavery, to the influence proceeding from the meetings held in that place by the agents of the American Anti-slavery society.

Resolved, That, in the opinion of this convention, slavery is a national curse, a direct violation of the absolute rights of man, and a deep and odious stain upon our national honor.

Resolved, That we as Northern free men are in duty bound "publicly to express our uncompromising hostility to an institution fraught with so much injustice, and total disregard of individual rights, and which brings such just reprobation upon our common country."

Resolved, That in order the more effectually to carry out and put in practical operation our principles upon this great and important subject we pledge ourselves to the State Legislatures, who will not allow his firm and unshakable determination to use every honorable effort in the discharge of his official duties to bring about their speedy and triumphant success.

Resolved, That, regarding the strict observance of these principles in the light of our imperative duty, we again pledge ourselves to support no man for Representative to the State Legislatures, who will not allow his firm and unshakable determination to use every honorable effort in the discharge of his official duties to bring about their speedy and triumphant success.

Resolved, That the old and tried maxim, "let us do evil that good may come," constitutes no part of our political creed. We therefore disown and utterly disapprove of the course of all individuals, who either from blind and overzealous zeal or from interested motives, are aiming at the subversion of the Federal Constitution and the dissolution of the Union with the ostensible object of accomplishing the abolition of slavery.

Resolved, That the Constitution of the United States is the only "safeguard of our federal compact," and that it is to that compact we owe our safety at home and our consideration and respect abroad. The individual, therefore, who advocates at the first step towards the abolition of slavery, the dissolution of the one, or the subversion of the other, should be looked upon in the light of the Quack who prescribes a remedy worse than the disease, and practices upon the principle of killing a man to save his life.'

LETTER FROM C. M. CLAY.—The Voice of Freedom publishes the following note from Mr. Neale, the printer of the True American, which seems to countenance the idea that Mr. C. M. Clay has abandoned his enterprise. We hope not.

LEXINGTON, Aug. 22, 1845.

Dear Sir—Your long and interesting letter has been received. Before the receipt of this you will probably have learnt that the True American Office was on Monday last, mobbed by the minions of the slave power. Your remittance of \$2 is therefore returned. Mr. Clay is not at home, having just risen from a spell of severe sickness of a month's continuance, and gone to the Springs. When the violence was committed upon his office, he was lying completely prostrate.

Respectfully, W. L. NEALE.
Pub. True Amer.

From the Liberator.

THE CLIMAX OF SLAVEHOLDING AUDACITY.

By the following letter from a much respected citizen at Springfield, it will be seen that Dr. E. D. Hudson, a resident at that place, and a long a most faithful laborer in the anti-slavery cause, has been thrust into prison, ostensibly by a slave woman whom he kindly endeavored to set at liberty by a writ of habeas corpus, but really no doubt by her ruffian master, on the ridiculous charge of "false imprisonment," for simply affirming before Judge Dewey, that he truly believed the woman was illegally restrained of her liberty—the damages being laid at one thousand dollars!! This caps the climax of slaveholding audacity on the soil of New England.—But what shall be said of the dastardly conduct of the sheriff in this matter? There is no language to describe it. Let him be held in abhorrence by the community in which he lives. To drag an estimable and philanthropic citizen from his wife and children, his home and fireside, to prison, on such a pretence, and at such instigation! Oh, shame! But the tyrant and his tool shall yet learn, that they who dig pit for the innocent, are themselves the first to fall into it.

Springfield, Sept. 8, 1845.

Mr. GARRISON:—My Dear Sir—Our friend E. D. Hudson, has just been thrown into prison in this town, on the complaint of Catharine Linda, for false imprisonment. C. L. is the slave of one Hodgson, of South Carolina. He made his appearance here some three or four weeks since, with his wife and this girl as his servant. David W. Ruggles, of New Bedford, had an interview with the girl, at the hotel here. She admitted to him that she was a slave, and said she should be glad to be free. Her mistress saw them conversing together, and called the girl away. Subsequently, Ruggles obtained another interview with her, when she declined taking her freedom, though she still wished to be free. Hodgson, with his family, took an early start next morning for Northampton. Dr. Hudson, at the request of several of the friends here, followed them to that place, and there entered a complaint to Judge Dewey, affirming that, according to his belief, the said Catharine was unlawfully restrained of her liberty by the said Hodgson.

The Judge refused to issue the writ (of habeas corpus), until some one would visit the girl, and ascertain whether she wished to be free. Thereupon, the Doctor and David Ruggles of Northampton, who had got wind of the matter, and had come into town to assist, went to the Mansion House, where Hodgson and his family stopped, and enquired for the girl. Hodgson swung his fist at them, and told them to be off, and that they should not see the girl, and threatened to prosecute the Doctor. They then returned to the Judge's house, and made the complaint. It was to have been made in David W. Ruggles' name, but as he was under the necessity of going on with his party up the river, it was made in Dr. H's name. The girl was therefore

brought before the Judge, and in his presence admitted that she was a slave. The Judge told her she was free—that she would be protected in her freedom, if she chose to remain, &c. Hodgson blustered a good deal, cursed the abolitionists and the negroes, and again threatened Dr. Hudson with prosecution—all in the presence of the Judge. Hodgson kept hold of the girl. She chose to remain with him, and they walked back to the Mansion House; and here, as was supposed, the matter ended. To-day, the Sheriff went with a writ to Dr. Hudson, which he said was sent to him from Boston, the said Catharine being the plaintiff. The damage is laid at one thousand dollars, which is more than the Doctor is worth, which the Sheriff had previously ascertained by the examination of records, and making inquiries two or three weeks since. The Doctor refused to give bail, and was then taken to jail. The damage being laid at \$1000, and he was required to give bail for \$1500. He inquired of the Sheriff if the girl had given bonds for the costs of the prosecution. The latter said he did not know that she had. The Doctor might remain at home till to-morrow, if he would then come over and adjust the matter. The Doctor declined coming over, and said he should make no effort to get bail. The trial is to be in Boston early in October.—The Sheriff told him he would be detained till then; and if he then refused to go to Boston, he would have to lie in jail thirty days longer. I am of opinion that some one has exposed his fingers to be burned in the matter. I asked the Sheriff if the Doctor would not have ground for complaint against some one for false imprisonment. He said he did not know but he would.

The editors here were all in ecstasy at the result of the writ of Habeas Corpus. It is that they manifest their love of liberty. They are for the largest liberty. If one chooses to be a slave, they would not hinder him. Respectfully yours, — N. B. Since this letter was put in type, we have received one from Dr. Hudson himself, written in his prison-cell, confirming the statements made by our correspondent. We regret that it was received at too late an hour to be inserted in our present number. This outrage is really unprecedented.

COMMUNICATIONS.

CITIZEN'S MEETING.

FRIENDS EDITORS:—As "Madam Rumor" with her thousand tongues, has been extremely busy since that important event in the history of Salem, the citizen's indignation meeting, and as many of my friends have had every thing but the truth represented to them, I thought if you could afford space in the Bugle I would write out the affair.

In order then to come at the *pith* of the matter rightly, let us go as far back as Massillon, and think for a moment of the securilous, mobocratic and abusive resolutions passed by the citizens of that mobocratic town; and also the abuse heaped by the (so called) respectable citizens of that place upon Stebbins and Flint. Let us remember too, that although those resolutions were concocted and brought forth by that infamous and low-bred lawyer, David Carter, yet he was sustained by the religious and respectable of that place. I merely mention these circumstances to show the commencement of the outbreak of religious mobocracy, that was designed finally to drive forcibly from our state the anti-slavery lecturers here from the East. Jefferson said the toleration of error was safe so long as reason was left free to combat it. Carter and his associates thought differently and so acted. The citizens of Paris caught the mobocratic flame, but there was no sprig of a lawyer at that place to act as entspaw, and be the mobs *foreman*. But HENRY AMBLER was there; and he could so far turn traitor to his God and infidel to the religion of Jesus, as to make the motion, that Stebbins and Flint should leave Paris before day-light next morning. Ambler glories in being a colonelizationist and here he gives us a specimen.

Flushed with success at Paris, on came Ambler and Murray to this place. Most of our citizens are aware of the course pursued by them at the first and second meetings of the Convention, and how at the third, they took entire possession of the stand, how they and their bally said they would fight and fight on for it, that they were no non-resistants, that until they could fight no longer, could any but themselves get possession of that stand. And when I alluded to the mobocratic course of Massillon, Ambler declared that I said it at my peril.

Flushed with the mobocratic victory of that afternoon, Murray and Ambler agreed there should be held soon a citizen's indignation meeting. The infamy of Massillon and Paris came to my mind, and I asked them where it was to be, and told them at that meeting I expected to be with them. Well the meeting came. Ambler and Murray and the picked company were there,—about half an hour after I supposed the meeting had assembled, I went to the place of gathering but it had not yet begun. I soon saw the ruling spirits of the meeting were the heroes of yesterday. All things seemed moving in harmony to the touch of Ambler, till I enquired if *this was a citizen's meeting*; and although the question produced some emotion, it was answered in the affirmative; and either to give it that character or through some fatal oversight, I was nominated on the committee of five, and voted for by Ambler and his friends. Before retiring however with them, as the object of the meeting had not been stated, I was at a loss, and consequently asked for what object we had been appointed, what duty we were to perform. I was answered by the chair that it was sufficiently understood. I replied that I felt at a loss to carry out the requisitions of a meeting until it had made those requisitions known. But I was told that the balance of the committee could inform me what I was to do. We went into the committee room; Ambler had a string of resolutions and preamble written out, which with my ideas

of the liberty of speech and of the press, were highly objectionable, the rest of the committee, however, were in their favor. I considered them mostly untrue, illiberal and insulting to the character of the people of Salem, although milder in some particulars than those of Paris and Massillon, yet I considered it my duty to make a minority report, vindicating the freedom of speech and the press, and deprecating the unchristian course pursued towards the anti-slavery lecturers.

The meeting was again called at five o'

clock to finish up the concern. The report of the majority was read, and as I was about

to read the minority report, Murray (it me

was the preacher Murray) tried to stop it by saying "he never heard of two reports from one committee" (wonder where he has been all his life.) They permitted me to read it, as friend Coon said I had that right, but no sooner was it read than it was voted with a vengeance as only a few of freedom's friends were there at that time. Yes, it was strongly rejected, and consequently we could not speak on its merits. It was then moved by a citizen of Paris, (Friend Murray the preacher,) that the resolutions be submitted to the meeting singly, and then the preamble, without discussion.

I instantly rose and went into a discussion of the merits of such a gagging motion—enquired whether the people of Salem, would permit a citizen of Paris to carry such a motion over their heads, and suffer such a string of resolutions to go out as the voice of Salem, when her citizens could not be heard in discussion against them. I was here called to order by Ambler and his friends, the chairman at last chiming in; after I heard the chairman's voice, I stopped and asked him to please state wherein I was out of order. Ambler immediately rose and went on to answer the question addressed to the chair. I requested him to seat himself as I had no controversy with him. The chairman failing to tell me wherein I was out of order, as I presume he could not, I resumed my remarks, but soon discovered the plan was to silence me by trickery, if they could not by brawling. Hence to throw me from the door Murray withdrew his motion. Then down I sat, wondering what would come next.—Ambler then moved a discussion of half an hour, and that the question then be taken without further investigation. As soon as that motion was seconded I obtained the floor and commenced speaking on it. Shortly Ambler claimed the floor. I have seen many specimens of impudence, but I thought this the coolest; that a man, acquainted as friend Ambler is, with parliamentary usage, should claim the floor because he made the motion astonished me. The chairman however defended in his favor. Not yet content to have established so dangerous a precedent in a popular meeting of the citizens of Salem, I took an appeal to the people. The "tables had turned" and they sustained me in my rights. As soon as Ambler and co. saw that there was a majority against them, they moved an adjournment, which no one opposed; thus ended the farce. When the citizen's meeting again assembles I have a right to the floor to discuss Ambler's motion—the main resolutions are yet to be taken up.—The last I heard of them on that evening Ambler was comforting Murray by saying, "we'll fix them yet." I really hope we shall never be fixed in such a fix, that the freedom of the press and freedom of speech shall never be in any worse fix than it has been already placed by Ambler and associates.—Ambler, no doubt, has slaveholding sympathies in his heart, and I hope he will find no peace to his troubled soul till he repents of his wickedness, and becomes regenerated from his proslavery feelings, and remembers those in bonds as bound with them.

L. TRESCOTT.

FRIENDS EDITORS:—The following communication was sent to the Editor of the Liberty Herald, but that *Liberty living* gentleman declined publishing it. If you think it worthy of a place in your valuable little sheet, you will please insert it. I strongly suspect the *Herald man* is more attached to his party than to the cause of human liberty and happiness. N. H.

For the *Liberty Herald*.

SPRINGFIELD, Summit Co., Aug. 29, 1845.

MR. TAFT:—I have for some time past been identified with the Liberty party, and a subscriber to your paper. I believed the plan of political organization the best for abolishing slavery, but having recently heard the lectures of Miss Kelley and Messrs. Foster and Stebbins on this subject, I have been irresistibly drawn to the conclusion that the plan proposed, can effect little or no good, for the following reasons. First, because Congress has not the power to abolish slavery except in the District of Columbia and Territories; Second, because when we vote for a man for office, on taking that office he has to swear to support the Constitution of the United States, which seems to me like pulling down with one hand and building up with the other, because the individual though going into office professedly an Anti-slavery man has to SWEAR to support slavery. I know it is contended by many that the Constitution is an Anti-slavery document; but as it admits and authorizes a slave representation in Congress, I don't see how they make it out—it also demands the surrender of the fugitive slave, and the suppression of insurrections,—a pretty Constitution this, for *Liberty men to vote under!* Besides, should not all the State Constitutions be in harmony with the Federal Constitution? Slavery then could not exist in these States except in violation of that Constitution if it be anti-slavery. Yet Liberty men say and claim that the only power Congress has over slavery is in the District of Columbia and Territories, virtually acknowledging the Constitution to be a slaveholding document, although they may deny it in the next breath. How then is it possible to abolish slavery under the present organization? It is admitted on all hands, that the South cannot sustain slavery without the aid of the North—it follows then as a matter of course that it falls to the ground when the influences that support it are taken away.—Suppose the Liberty party (so called) should so far succeed as to elect James G. Birney and members of Congress from all the free

States, and abolish slavery in the District of Columbia and Territories; would we not then as now have a *slaveholding government*? for their President and all their members of Congress would have to support the Constitution or purify themselves. The free States would still be lending their aid to support slavery.

Is there then any probability, or even the most remote possibility of slavery coming to an end under the present organization of the Liberty party? I think the party themselves must see that the only plan to abolish this great evil with all its horrid train of consequences, is to come out and adopt the motto "No Union with Slaveholders," for then as has been shown it will fall for want of support. It can get help from no other source but the north, the whole civilized world is against it. Humanity, Justice, Truth and Reason are against it, and fall it must. Apart from the inhumanity and injustice of slavery, we labor under very heavy pecuniary oppression; we are taxed in various ways to support a system we know to be wrong. We are further oppressed as we have not just share in the affairs of the General Government. From the times of George Washington down to the days of James K. Polk, a great proportion of the offices have been held by slaveholders, those men who steal human beings and reduce them below the level of beasts, revel in luxurious abundance and prosper in their crimes. Is it not time the free States should wake up to the subject and no longer be the willing dupes of these slaveholding aristocrats? Can we expect to remain pure in the company of *Murderers and Robbers*? Are we not implicated in their crimes by aiding and abetting them? Let us come out and be separate, let no man go to the ballot box except to enter his protest against slavery, and ere long it will speak in tones of thunder to the oppressor. What a spectacle do we present to the civilized world professedly the freest nation upon the earth, declaring that "all men are born free and equal," yet holding nearly three millions of human beings in the most degrading bondage the world has ever known. Look at the members of our religious organizations, particularly the clergy, while they profess to be the followers of Him who preached glad tidings to the poor, deliverance to the captive, and the opening of the prison doors to them that are bound, do they proclaim liberty to the captive? have they any tidings of hope to the poor enslaved African? do they raise their voice against the oppressor? Let them speak for themselves. Have they not met in their Ecclesiastical bodies at the South, and declared slavery to be a divine institution ordained of God? We need but read the proceedings of their various conventions to be satisfied it is so; and many of the northern churches have but echo'd this sentiment by remaining in connection with these polluted bodies. *Verily we are a nation of hypocrites of the basest kind.* The preservation of this blood-cemented Union (with murderers, robbers and adulterers) has been a great hobby with political demagogues, and their frothy effusions about Liberty, Equality, and our Glorious Union, is enough to sicken the moral feelings of any man whose sensibilities have not been made callous to its influences. They would fain make us believe the liberty of the whole human family depended upon the perpetuation of this Union. Apart from the subject of slavery, I cannot see what great principles beneficial to mankind the union of the States involves. A clashing of interest has already nearly severed the South from the North. But I advocate it only on the ground, that its dissolution would be the means of striking from nearly three millions of fellow mortals the chains of slavery, which would be the first step towards raising them from the depths of degradation and ignorance, to intelligence, virtue and happiness.

Yours in the cause of humanity,
NATHANIEL HASWELL.

Below will be found the rejected Epistle of Green Plain Quarterly meeting, with the reply of between one and two hundred members of the Ohio Yearly meeting.

TO THE OHIO YEARLY MEETING
OF FRIENDS.

DEAR FRIENDS:—Although proscribed by our Yearly Meeting of Indiana, (under the influence of a few who wish to bear rule) we have nevertheless in this state of discouragement still kept up all our meetings for worship and discipline, and we feel it to be our duty, notwithstanding, our trials have become of an ordinary nature, to continue to meet together, remembering the promise of our Divine Master, that when two or three are met together in His name, there will He be in the midst of them. This encouraging promise, we hope while it is remembered by us, may have a tendency to stimulate us to every good word and work; and under the influence of this feeling, we feel it our duty to salute you as brethren of the same family, with this Epistle from our Quarterly Meeting, believing that many of you can and do feel the cause of Truth very dear to your best life.

We may here acknowledge the receipt of an Epistle signed by many Friends after your late Yearly Meeting, which was only acceptable to us, and cause of encouragement in our moments of trial. As the cause of our opponents has been much commented on in various quarters, we presume you are no strangers to the ease, and therefore further particulars at this time may be out of season or unnecessary.

We much desire that your assembly may be overshadowed by the divine presence, and that love, that true badge of discipleship, may abound amongst you. Dear friends, we hope that you, as children of the same Heavenly Father may be permitted to feel for us, and with us, seeing that for the testimony of a good conscience towards God, our names have been reproached, and many falsehoods about concerning us. But this is no new thing, and we desire to be enabled to bear our allotted portion of suffering with meekness and Christian forbearance. With feelings of affectionate love, we are your friends.

Signed on behalf, and by direction of our Quarterly Meeting, held at Green Plain,

Clark Co., Ohio, 5th mo., 19th 1845, by

RICHARD WRIGHT, Clerk.

We also have full unity with this epistle.

SARAH B. DUGDALE,
MARY F. BENNETT,
CELIA ANDERSON,
ASENATH FRAME,
MARY ANN HAYWOOD,
ELIZA SWAYNE,
HANNAH HOWELL,
MARY R. DUGDALE.

TO THE GREEN PLAIN QUARTERLY MEETING OF FRIENDS.

The undersigned members of Ohio Yearly Meeting, having met at the adjournment of said meeting for the purpose of reading the communication addressed to our Yearly Meeting, but not permitted to be read therein, embrace the few moments allowed us, briefly to express to you the great satisfaction which your Epistle has afforded us, and the deep sympathy with which our minds have been clothed in viewing the tried situation in which you are placed.

We can do no more at present, than hastily furnish you with this evidence of the cordiality with which we receive any such favor, and to express our sincere regret, that the Yearly Meeting of which we are members, have seen fit to deny to you the respectful reception of your mild and courteous Epistle.

With feelings of affection and sympathy we are your friends.

Signed by George Garretson and about one hundred and forty others.

Salem Col. Co., O., 9th mo, 5th, 1845.

ANTI-SLAVERY BUGLE.

SALEM, SEPTEMBER 19, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

REMOVAL.

Subscribers, Correspondents, and Exchanges will take notice that our Publication office is removed from New Lisbon, to Salem, Columbian Co., and that James Barnaby, Jr., of that place has been appointed General Agent for our paper.

ANTI-SLAVERY AT THE SOUTH.

It is a cheering fact to the laborer in the anti-slavery field, that not only is the public sentiment of the North being regenerated, but the South is awakening from her sense of false security, and is inquiring, "What shall

ditionists, we are wild fanatics and mad enthusiasts.

But when we commenced this article we proposed speaking of the particular efforts making in the South for the overthrow of slavery. Even the discussion of the low-toned abolitionism which the "True American" advocates, has awakened the attention of a considerable portion of the people of Kentucky, and excited the wrath of some of her mobocrats. There is considerable agitation among the politicians of that state, and the probability is that the approaching Legislative session will be marked with hot excitement and fierce debate in consequence of the introduction of the "waxed question." What though the press of Cassius M. Clay has been captured by a band of ruffians, and his life threatened? Kentucky has done no more than Ohio did to Birney, Lexington has been no more mobocratic than was Cincinnati; and the reaction will be as great on the southern banks of the Ohio, as it has been on her northern shore.

In Maryland, Dr. Snodgrass is publishing anti-slavery articles in his "Baltimore Saturday Visitor," and giving them an extensive circulation throughout that state. A movement has been commenced there, having for its aim, the amendment of the State Constitution, and those who are agitating that subject feel that the question of slavery will inevitably come before the Convention that shall be called to propose the necessary amendments. Some are very fearful of this, and dreading lest they should be tormented before their time, have denounced all who shall attempt to introduce it, as "enemies of the real objects of the Constitution." John L. Carey, editor of the "American," a Whig paper thus speaks of the subject:

"It has been apparent for some time past, that a convention to amend the State Constitution must assemble before long. That body, representing the primary sovereignty of the people will be the most fit to take up the subject of Slavery. I HAVE NO DOUBT BUT IT WILL TAKE IT UP; and of one thing I am equally certain, viz: that the clause in the Constitution, which now makes Slavery perpetual in Maryland, will be stricken out. Most assuredly it will be stricken out, and that forever."

In Virginia there is also a moving of the waters. The "Richmond Whig," a leading paper of that state is publishing a series of essays from the pen of "A Virginian" who we presume is Samuel M. Janney. The editor thus commends them to the readers of his paper:

"We have commenced this morning, the publication of a series of Essays, that were placed in our hands some time ago, but were mislaid. These Essays treat upon the subject of "Slavery and its Remedy, considered as a question of Political Economy." We commend them to the reader, who will find them well written and argumentative. They state the cause of the State of Virginia lagging behind her sister States, in Education, Manufactures, and general Improvement."

We commend these Essays to the readers of the Whig, because, we believe there are few in Virginia who do not agree as we do, with the writer; that a "temperate discussion" of the question treated on, may be beneficial."

The question is also being discussed in various other parts of the state, and we know that the "Old Dominion" contains quite a number of bold hearted abolitionists who will not suffer the present excitement to decrease, until Virginia puts away from her the institution that is destroying her vitality and crushing her energies.

We also understand that vigorous movements are being made in Delaware to emancipate her slaves. There are now but few upon her soil, and those are generally to be found in the southern section. The laws of Delaware forbid the selling of a slave out of the State, and they can scarcely subsist upon the poorly cultivated soil; so we may anticipate their emancipation at no distant day.

In other southern states there is more or less anti-slavery labor being performed, though not so openly nor on so extensive a scale as in the four we have enumerated.—In Mississippi for instance, the introduction of slaves is prohibited after the present year, not only as articles of merchandise, but also as laborers for the plantations of their own citizens. This Constitutional provision—for it is by the Constitution the prohibition is made—has been referred to the people, and they requested to vote on a proposition to change it. This of course will excite attention—attention will lead to inquiry,—inquiry result in discussion, and thereby will good be promoted, for discussion will elicit truth.—The New Orleans Bulletin thinks the people are opposed to any change.

Thus our cause progresses, and considering the small amount of human agencies we have had at our command, its progress has been rapid; and in the present results we behold an earnest of that more glorious one which we may shortly expect if we continue faithful to the principles of anti-slavery truth. In the North and in the South, in the Church and in the State, in all Sects and all Partie

the anti-slavery sentiment is gaining ground. The fires of Freedom which the true abolitionists have kindled on every hand, are beginning to melt the icy hearts of the people, and to warm their frozen natures. Those fires shall ere long burn higher, and brighter, and hotter, until their resistless heat shall destroy every thing which stands between man and his humanity, and which denies to his soul the impress of Deity.

PRACTICAL QUAKERISM.

On Saturday and Sunday last, we held meetings in Friends' Meeting House at Carmel. The building being occupied by the society on Sunday forenoon, we of course made no appointment at that time. One of our company, John Smith of Mecca, formerly a Presbyterian priest, but now a comeouter, and as we should judge, something of a Quaker in his views, went to Friends' meeting in the morning, and finding that he had a message to deliver, commenced speaking, but before he had finished saying all he wished to, Charles Hambleton interrupted him, and desired him to sit down, adding "we came here to worship, and do not wish to be disturbed." Thomas Hibbard and one or two others spoke in the same way. Those Quakers while professing to oppose a man-made ministry, and asserting that every one should speak as duty prompts, gagged a man whose testimony and manner of delivering it, was in perfect conformity with their avowed principles. Such is a specimen of the Quakerism of the 19th century.

The members of that meeting who were present, were either not disposed to testify against such outrage, or else were too much in fear of their commanders so to do. Lot Holms of Columbian, was the only one who entered his protest against the proceedings which the meeting had adopted. If the members of that meeting approve of the conduct of those who occupy the high-seats, then are they in the same condemnation, and are to be classed with the mighty host of spiritual despots who for countless generations have been striving to crush the mind of man. If they are opposed to quaker gagging, and dare not protest against it when it is being done, then are they bound in sectarian letters which they should strive to break off, and from whose imprisonment may God send them a speedy release.

Our meetings at Carmel were numerous attended, though we should judge there was but little anti-slavery feeling among the people of that place. And what wonder? If the Society of Friends', that anti-slavery society, gag those who speak against oppression, can we expect that others will be very much abolitionize!

SLANDER.

Various have been the devices adopted by the enemies of the slave, to prejudice the people against anti-slavery truth. It has been represented time and again, that the adoption of this doctrine would tend to injure the community in its dearest interests; it would ultimately result in the direst calamities, and we should all become the innocent victims of untold cruelty. Again has anti-slavery been denounced as infidelity, and no-governmentism, and all the foul and bloody deeds of despots and usurpers, the "Reign of Terror" in France, and the horrors of the St. Domingo tragedy have been presented before a credulous community as the legitimate result of principles similar to those entertained by the Abolitionists. Again has the public ear been closed by the cry, that these fanatics are trying to bring Christianity into disrepute; it is their whole aim and object to destroy the Church.

These objections have been removed repeatedly. It has been demonstrated that emancipation is not only safe, and will enhance the interests of the whole nation, both pecuniarily and morally; but that slavery is unsafe, and tends to whelm the country in bankruptcy and ruin and moral degradation. It has been shown that anti-slavery instead of being infidelity is true Christianity, and those who oppose it are real infidels and atheists. It has been proved that the anti-slavery society is not opposed to human governments, or church organizations, but those who oppose this enterprise are the real enemies of a true government and a true church.

When the truth is presented before the people in regard to all these false accusations, and their perception begins to grow clear, so they can discover the beauty of our principles, and the high and holy nature of our enterprise, again is their vision obscured, and their prejudices arrayed in opposition, by the false and foul rumors that are circulated by its opposers against those who advocate its doctrines. The poison of suspicion is poured into the public ear, secret whispers, half told suspicions, half-hesitating disclosures are made, and if these do not produce the desired effect, the vilest insinuations, and most malicious slanders are invented and passed from ear to ear, and from mouth to mouth,

fitting food for a greedy and gossiping community. An effort is made to fasten upon the advocate of truth the broad surmise of something wrong, the foul stigma of indiscretion, impropriety or actual crime. No intelligible account of the source of these reports can be given, their truth nobody is able to vouch for, but still the slander lives, and the suspicion cherished that all is not right. No matter how pure and faultless may be the individual, indeed the truer, and better his life, the deeper the malice, and the more inhuman the butchery of his reputation. If like Jesus of Nazareth he goes about doing good, if his whole life is devoted to deeds of kindness, and works of mercy, the more is he assailed, and the more vigorous are the efforts to undermine his influence, and blacken his fame.

Although the source of these rumors is generally unknown, yet we believe they almost invariably have their origin among those who stand highest in public estimation; those who give tone and character to the public sentiment. The proud Pharisee, and the ungodly Priest like those of olden time, conspire together to persecute him, whose truly Christian life is a rebuke to their own hypocritical pretensions. They know that the mask will be torn from them, that their hideous deformity will be exposed, so they fore-stall the true testimony, which would seal their condemnation, by attempting to destroy the reputation, and therefore the influence of him who testifies against them. We come to these conclusions from the fact, that slander, that many-headed monster with envenomed tongue, is nourished and cherishes in the benevolent associations of the church, and even the Sabbath school and the pulpit are perverted to its uses. The children are taught to regard the Christian reformer as one of vile character, as one having a devil, whilst the burning anathemas of the pulpit are designed to fix upon him the seal of eternal reprobation in the public eye. The Priest trembling for his power, and fearing that his foundation is being undermined, like the dying man who clings to a straw, attempts to sneer at, and scoff, and ridicule him who teaches the fundamental law of Christianity.

We do not say but these monstrous inventions are credited by some, and very likely many believe there is room for suspicion in the case of every one whom they meet, and they think so for the very good reason, that they judge others (being ignorant of their character) out of their own hearts. Being themselves corrupt, and destitute of moral principle, they can appreciate nothing higher, and believe all to be governed by the same sinister motives as themselves. Go among a people where deception and falsehood prevail, and you will find it very difficult to establish a reputation for veracity. Go among those who overreach their neighbor, who exact usury, and enrich themselves with legalized plunder, and it is almost impossible to make them believe you are governed by principles of strict equity and justice.—Go among a people who are addicted to lewdness and vice, and very likely you will be suspected of licentiousness, because they judge those of whom they have no knowledge, by their own conduct. The reformer may always know the character of the people, of the church and clergy where he is, by the rumors that are put in circulation about him.

THE CAPTURED OHIOANS.

The trial of Peter M. Garner, C. J. Lorraine, and Mordecai Thomas who were kidnapped in July last, which was to commence on the 2nd instant, has been postponed to the 17th of November. The proceedings on this occasion will be found at length in another column.

Mr. Vinton, who appeared, *not as counsel for the prisoners*, but as representative of the sovereignty of Ohio, agreed to "compound the felony" if we may be allowed the use of a legal term, promising on behalf of this State, that if the thieves gave up the stolen men, they should not be prosecuted for kidnapping. A considerable letting down of the remainder of Ohio's dignity!

The indictment charged the prisoners with having committed the act in Wood county, a county which in all probability they were never in until forcibly taken there by their captors. The bail required by the court was *Virginia* bail, and none other would answer. We wish our neighbors from the northwest bank of the Ohio had come forward and offered bail; we should then perhaps have seen whether *Virginia* regards that as a part of her domain, or whether by refusing to acknowledge such as *Virginia* bail, she would stand self condemned.

Virginia was evidently determined to postpone the trial by fair means or foul, until she learned what steps Ohio would take in regard to indicting the kidnappers, so that her action might be regulated accordingly. She fears to convict, but is unwilling to dis-

charge the prisoners too soon, lest their acquittal be immediately followed by a demand upon the Governor for the surrender of the kidnappers. She therefore retains them as hostages for the good behaviour of Ohio.

There is no doubt that great results will grow out of this case. We care very little about the legal bearings of the question, but the agitation that will necessarily be produced in the community, will be beneficial.

TO OUR READERS.

When our last No. came from the press we observed a great many typographical errors. We suppose a few mistakes are pardonable, as some are found in all papers; but the unusual number in our last seems to demand some apology. As we lecture a part of the time, and perform our editorial duties the other part, if there is any delay in the publication of the paper, it interferes with our appointments. Such was the case last week,—we were obliged to read the proof at midnight, and in great haste, in order to fulfill an engagement to hold meetings some twenty miles distant the next day. We design to bestow all necessary attention upon the paper, and the errors which have been found in it, offend our own order as much as they possibly can that of our readers. We hope that no very gross mistakes will be seen hereafter, still, we are entirely unaccustomed to reading proof, and cannot promise perfection in that respect, for some time yet.

[From the Cincinnati Herald.]

ABOLITIONISTS—LIBERTY MEN.

"Abolitionists" and "Liberty Men," are hardly convertible terms, (1) Mr. Giddings is an Abolitionist, but a more active opponent of the Liberty party can scarcely be found. Mr. Garrison is an Abolitionist, but he is as hostile to the Liberty party as to the slaveholders.

For want of attention to these distinctions the public are constantly liable to be led into error. Thus, we notice a paragraph going the rounds, announcing that the Abolitionists of Portage county have held a meeting, at which it was resolved to make no nominations for the fall elections. The probability is, that the Whig Abolitionists have held such a meeting, and passed such a resolution—but what of it? Whig Abolitionists, are Whigs, not Liberty men. It is no new thing that they should disapprove of a separate organization. That the Liberty men of Portage have assumed this ground, we shall take the responsibility of denying. (2)

(1) We are glad that Dr. Bailey comprehends this truth, and hope he will give us due credit for endeavoring to make the people understand the distinction between Liberty men—or Liberty party men, if we give the full name—and Abolitionists. They most certainly are *not* convertible terms.—All Abolitionists are not Liberty party men, and a Liberty party man is not necessarily an abolitionist. He may be a broken down Whig, a disappointed Democrat, or perchance a scheming demagogue of neither party.—We have been censured by some for making the distinction, but are glad we can now quote to our Liberty friends, the authority of Dr. Bailey. It is also important that we do not confound in this way the character of newspapers, but ever keep in view the distinction between Abolition papers, and Liberty party Papers.

(2) In the first part of this paragraph the Editor refers to an article which states that the Abolitionists of Portage county resolved to "make no nominations for the fall election," and before he gets through, in order to satisfy his readers that these Abolitionists were Whigs, and not Liberty party men, he makes them "disapprove of a separate organization."

Is there no difference between declining to make nominations, and disapproving of separate organizations? We think we can see a very great one, and they are "hardly convertible" phrases. We think it is possible, even for Liberty party men, to decline making nominations under certain circumstances. He takes it upon himself to deny that the Liberty men of Portage have assumed the ground of disapproval of separate organizations. Who asserted they had? Will he deny they resolved not to make nominations for the fall elections? We think not. We have not seen the article referred to, but have received some information in regard to the matter in question, that we believe authentic, and which readily accounts for the course they pursued. At their nominating convention there happened to be some one who was fanatical enough to think that the principle which would lead one out of a pro-slavery party, would, if he were consistent, bring him out of a pro-slavery *sect*; and when the nominees were announced, he showed that they were ecclesiastically sustaining that which politically they professed a desire to overthrow; and inasmuch as these men were upholding slavery by continuing in "The American Church, the Bulwark of American Slavery," as James G. Birney has truly called it, the convention saw the absurdity of nominating them to office, and as it could scarcely affect no others more suitable in that, and as suitable in other respects, it adjourned with-

out making a nomination. Does the Doctor take the responsibility of denying this?—If we have been wrongly informed, we should like to be corrected, but no one's assertion without proof, however boldly expressed will convince us to the contrary.

MR. GIDDINGS AND DISUNION.

"We the undersigned, do hereby certify that Abby Kelley, in the course of an address delivered in this village on the 12th inst., stated that the Hon. J. R. Giddings had said to her in a private conversation, 'the Union is a curse and ought to be dissolved, and he (Giddings) should be glad to see it dissolved.' Again he said, 'the Union is a curse to all concerned, and he should be glad to see it dissolved.' We further certify that these were the very words, word for word, attributed by Miss Kelley to Mr. Giddings without explanation."

C. T. BLAKESLEE, A. C. GARDNER;
R. VINCENT, R. BEEBE,
And sixteen others.

The above certificate has of late been published in some of the Liberty papers of Ohio with great parade and sounding of trumpets. Is it an unpardonable sin in the eyes of that party, that a Whig should believe that the Union is a curse, and that he should desire its dissolution? Has Liberty party constituted itself the guardian of "our glorious Union"? Has it added another article to its creed?—Has it appended another question to its catechism? What business has it to know or care whether a man is opposed to, or in favor of the Union. Time was when Liberty party did not question a man as to whether he went for bank or no bank, tariff or no tariff, union or no union. Slavery, it said, was the *only* subject on which it claimed the right to catechise. But here in Ohio it has begun to feel that in order to live it must pander to public sentiment, that it must fall in with the prejudices of the people, and cry "Great is the Union of America!" We pronounce the parading of this affidavit with its twenty signatures, a low political trick, a man-trap to catch the unthinking. Does not Liberty party know that there are very many Whigs beside Joshua R. Giddings who believe the Union to be a curse? Does it not know that there are Democrats as well as Whigs who hold to this doctrine? Does it not know there are Liberty party men who so regard it, and say they would be glad to have it dissolved? Does it not in short know that opposition to the Union is confined to no party, but is found among the members of all? What a precious piece of political humbug then, to talk, as its editors do, about "Mr. Giddings and Disunion."

Until Liberty party has fully discussed in the columns of its papers the question whether the Union *ought* to be preserved, and whether the Constitution *ought* to be sustained, giving not only its own views, but permitting the Disunionists to speak for themselves, so that all who read may understand the character of the Union, we advise it to allow every man to hold unhesitated his own sentiments in relation to it. To do otherwise, is as absurd as would be an attempt to make war upon some prominent Whig because he does not believe that the present man-butcher and oppressive human government is ordained of God, which Liberty party men in some sections of the country do.

FORGOT THEIR GUNS?

The New Orleans correspondent of the National Intelligencer, writing under date of 22d ult., mentions the almost incredible circumstance that although Gen. Taylor, commanding the U. S. army in Texas, "has a considerable body of artillery with him, they have all been sent down there *without their guns*!" It appears that some or all of the guns that the different detachments had with them at their respective points of embarkation from the United States were either not of the proper kind or calibre, or from some other cause were not suitable; and that others to supply their place were to be shipped from the North; but which had not yet arrived."

This reminds us of the two cockneys who went duck shooting. After wading through brack and fen in the grey of the morning, they at length got near enough to hear the game.—"Shoot," said one. "No you shoot," said the other. "Why I haven't got any gun," said the first. "You haven't? why bless me, nor I neither."—Ohio Star.

TRIAL FOR INSURRECTION.—The Port Tobacco (Md.) Times, of Thursday, says:—"Charles Co. Court is still in session; the Hon. Judges Dorsey and Magruder upon the bench. It is testing of the will of the late John Barnes, for a number of years Clerk of Charles County Court, in which there is a large amount of property involved." A bill of indictment having been found by the Grand Jury against Bill Wheeler and Mark Cesar for being prime movers and instigators in the late negro insurrection, their trial, as soon as the will case is decided, will come up. By an act of the Legislature, the crime of insurrection is made punishable with death; and as they are indicted for this grave offence, their punishment will be in accordance to the law, should they be convicted."

ANTI-SLAVERY MEETINGS.

S. S. Foster of N. H. and Abby Kelley of Mass. will hold meetings at the following places:
Springborough, Warren Co., Friday, Saturday and Sunday, Sept. 26, 27, 28th.
Xenia, Green Co., Tuesday, Wednesday, Thursday, Sept. 30th, October 1, 2d.
Green Plain, Clark Co., Friday, Saturday and Sunday, Oct. 3, 4, 5th.

POETRY.

FOR THE ANTI-SLAVERY BUGLE.

LINES

To the memory of JOHN G. WILLIAMS, who died in Eastern Pennsylvania, about a year ago.

Mourn, ye kind and friendly ones,
Mourn in accents deep and grave,
Not for freedom's gallant sons,—
But the poor down-trodden slave.

Mourn ye long, and longer yet,
While you this great loss deplore—
Let a brilliant star has set—
JOHN G. WILLIAMS is no more.

Filled with anti-slavery zeal,
None more justly earned applause;
With his shoulders to the wheel,
Died he in the righteous cause.

His philanthropy was strong,
When it looked upon the oppress;
When he could, he curbed the wrong,
Worn benevolence ruled his breast.

Yet were not his aims confined
To the colored man alone;
All the round of humankind
Stood a brother of his own.

Peaceable in all men's sight,
Peace his study still he made,
And since peace was his delight,
PEACE TO HIS ILLUSTRIOUS SHADE.

MAHONING BARD.

Mount Union, 8th mo. 1845.

THE RISING.

Hark to the sound!
Without a trump, without a drum,
The wild-eyed, hungry millions come,
Along the echoing ground.

From cellar and cave, from street and lane,
Each from his separate place of pain,
In a blackening stream,
Come sick, and lame, and old and poor,
And all who can no more endure;
Like a demon's dream!

Starved children with their pauper sire,
And laborers with their fronts of fire,
In angry hum,
And felons hunted to their den,
And all who shame the name of men,
By millions come.

The good, the bad come, hand in hand;
Linked by that law which none withstand;
And at their head,
Flaps no proud banner, flaunting high,
But a shant sent upwards to the sky,
Of Bread! Bread!

'That their ensign—that the cause
Which bids them burst the social laws,
In wrath, in pain;
That the sole boon for lives of toil,
Demand they from their natural soil:
Oh, not in vain!

One single year and some who now
Come forth, with oaths and haggard brow,
Read prayer and psalm,
In quiet homes; their sole desire,
Rude comforts near the cottage fire,
And Sabbath calm.

But hunger is an evil foe:
It striketh Truth and Virtue low,
And pride elate:
Wild Hunger, stripped of hope and fear;
It doth not weep; it will not hear;
It cannot wait.

For mark, what comes—To-night the poor
(All mad) will burst the rich man's door.
And wine will run
In floods, and rafters blazing bright
Will paint the sky with crimson light,
Fierce as the sun!

And plates carved round with quaint device
And cups all gold will melt like ice
In Indian heat!
And queenly sarks from foreign lands,
Will bear the stamp of bloody hands,
And trampling feet :

And Murder—from his hideous den
Will come abroad and talk to men
Till creatures born
For good (whose hearts kind pity nursed)
Will act the direst crimes they cursed,
But yesterday.

So, wealth by want will be o'erthrown,
And Want be strong and guilty grown,
Swollen out by blood,
Sweet peace! who sit at sloth, sedate,
Who bind'st the little to the great,
Canst thou not charm the serpent Hate?
And quell this feud?

Between the pomp of Creesus' state,
And Irua, starved by sullen Fate—
'Twixt thee and me,
'Twixt deadly frost and scorching sun—
The thirty tyrants and the one—
Some space must be.

Must the world quail to absolute kings,
Or tyrant mobs, those meaner things,
All nursed in gore—
Turk's bostwring—Tartar's vile Ukease—
Grim Mara's bloody band, who pose
From shore to shore!

Oh, God! since our bad world began,
Thus hath it been—from man to man
War to the knife!
For bread—for gold—for words—for air!
Save us, O God! and hear my prayer!
Save, save from shame—from crime—despair!
Man's puny life!

There are now more than ten millions of pounds of tea, and fifty millions of pounds of coffee, consumed in the United States annually, and the quantity is rapidly increasing. Tea and coffee will produce delirium tremens quite as quickly as ardent spirits, if they are used to the same excess.—Graham.

MISCELLANEOUS.

From the *Liberty Advocate*.

A DREAM--A DREAM.

I dreamed a dream; if I don't mistake
I dreamed this dream when wide awake.

I dreamed that I saw Dr. JUNKIN, on a Sabbath evening, sitting in his richly furnished parlor, in Free Pennsylvania, engaged in deep thought, how best to promote the interest of the Old School Presbyterian Church, and to spread abroad the "Patriarchal" institutions of the South, so as to cover the North with its blessings; and instantly I saw him spring to his feet, and clapping his hands on his forehead, I heard him utter in most reproachful terms the following soliloquy:

"How vastly short we latter-day Presbyterians have come of living out the laws which Jehovah gave to the Jews. It was in his statute that the brother should marry the wife of a deceased brother; but now they are shamefully neglected and, often suffered to die in widowhood, without being married by any one. If a man stole an ox, the law required that he should restore four oxen; but we send the thief to the Penitentiary, and the rightful owner is often cheated out of the value of his animal. The law of Moses permitted a man to have a dozen or more wives; but here in this infidel land, it is contrary to the municipal regulations of the State to have one, and she has to be taken 'better for worse,' but more frequently worse for better. It is different in the South, and more in accordance with the word of God. Solomon had three hundred wives and seven hundred concubines. He was a man after God's own heart, and mine too. If I lived in the South I might be a Solomon—if not in wisdom, in other respects. I could have as many concubines as he had, if I could raise money enough to buy them, or women enough to raise them from. It grieves me that the 'peculiar institutions' of the South are not peculiar to Pennsylvania. If a disobedient son was found guilty of breaking the Sabbath he was stoned to death; but who, in these degenerate times, ever saw his son or his neighbor's son put to death in that way? The Quakers are Sabbath-breakers, and should all be stoned to death, old and young. We have, as Presbyterians, degenerated much, ever since the days of our Puritan fathers, who hung Quakers, drowned wizards, and burnt witches. Would to God they had hung all the Quakers, from old Wm. Penn down to the youngest disciple, except the body member and Proslavery Hickssites! They give as much support to the cause of slavery as any other people in the world; but I fear, I awfully fear, they will yet desert us. The anti-slavery Quakers are, I believe, the prime movers of this abolition which so much disturbs the 'quiet' of the Churches, and even my sleeping hours." (He sees JOHN passing through the hall.) "Hallo, there, John!"

JOHN.—Your humble servant, sir.

DR.—I desire you should summon into my presence, *instantly*, about three hundred and eighteen of the servants born in my house, and bought with my money. I wish to arm them, and march a crusade against this fanatical band of Quakers, and other Abolitionists, who have risen up in these latter days, bidding defiance to God and his "peculiar institutions."

JOHN.—Why, father, you are beside yourself! You have no servants! I think you have mistaken yourself for ABRAHAM! Or it may be, for DR. ANDERSON, or DR. CAPERS, or some other southern Patriarch!

DR.—Pshaw! I have studied so much on this Abolitionism, and the disobedience of our Church to the commandments of God, that my feverish brain has, for the time lost its equilibrium. John, bring me the Bible. I want slaves, and I wish to procure them in God's own appointed way."

JOHN.—John brings the Bible. The Doctor turns to the twenty-fifth chapter of LEVITICUS, and reads the forty-fourth verse: "Both thy bond-men, and bond maid-s, which thou shall have, shall be of the heathen that are round about; of them shall ye buy bondmen and bond maid-s."

Acting in accordance with the authority found in the above quoted text, the Doctor proceeds on board an AMERICAN SLAYER, and sails for the "heathen round about"—to Africa, the slaughter-house of fallen Christianity. When he reached the blood-stained shores of that ill-fated land, I dreamed that he met Bishop SOULE and ALEXANDER CAMPBELL, whose cogitations had led them to the same conclusion with himself. The Bishop was busily engaged in driving a bargain with a heathen—for we are commanded to buy of the heathen—for five hundred slaves. They were "prince," worthy women, and some of them pretty fair, being related to slavholding missionaries who were sent to that country in the year 1821. The heathen asked the round sum of \$100,000 for the lot; but the Bishop declared he would give but \$90,000. Dr. Junkin, after surveying the lot, counted down the price, and the slaves were pronounced his. As a matter of course, the numerous "silver handcuffs," which had been voted to him as honorable testimonials of his adhesion to slavery, were placed upon their wrists, and they driven to the slave prisons for safe keeping. Bishop Soule made a purchase of two hundred and fifty, for which he paid \$50,000, these two lots were the only ones the heathen Kings were able to take in three or four successive wars, in which were slaughtered near four thousand men, women, and children.

Alexander Campbell in the mean time, felt that his trip to Africa was about to prove a failure. The long-headed, head long Camel was suddenly relieved by the following thought: "Now if I can prove by the word of God, that the rich heathen of whom Dr. Junkin and Bishop Soule made their purchases have a right to sell them both, with all their effects, I shall then own them and all their slaves." So Alexander very learnedly steps up to the heathen merchants and tells them what is a fact, "that the Jews gave the name of Gentiles to the uncircumcised persons; hence the word, *Gentile*, *Pagan*, and *heathen*,

are synonymous, and christians are also termed heathen by the Jews." Campbell proves that the Jewish law under which they act authorizes the heathen merchants of Guinea to sell the heathen *Junkins* and *Soules*—so Campbell buys them of the heathen with all their effects, slaves and *silver handcuffs*. After this purchase he prevailed on a third heathen to sell him the two now rich heathen for a small sum. This done, Alexander becomes immensely wealthy, by obedience to the word of God. He crowds his servants of the "heathen round about" in the middle passage of a South Carolina slave, and in a few weeks he is safely landed at the mouth of the Rio del Norte, in Texas, where he intends stocking a large cotton farm.—Alexander quotes: "Tis the Lord's doing and is marvelous in our eyes;" and, "Blessed be the Lord, for I am rich."

And I dreamed that that Junkin and Soule, now robbed of their wives, separated from their children, reduced to the condition of "chattels personal," having no home, no country, no friends, regret exceedingly that God ever gave a law so destitute of humanity as to authorize a slavery bound on the soul for life, and that Jesus and the Apostles did not bear testimony against an oppression so grievous to be borne.

H * * *

From *Burritt's Christian Citizen*.

A BEAUTY-GEM OF WAR.

A writer, who was an eye-witness of the arrival of a remnant of Napoleon's army at Dresden, relates the following heart-rending anecdote:

The regiment of body-guards that acquitted itself so manfully at M——k, has, in returning to Moscow, been altogether cut up—mostly by the frost. Of the whole regiment, only about seventy remain.

Single bodies arrive by degrees, but in the main in a most pitiable plight. When they reach the Saxon border, they are assisted by their compassionate countrymen, who enable them to make the rest of the road in a carriage or wagon.

On Sunday afternoon, I went to the *Lincoln Bed*, and found a crowd collected round a cart, in which some soldiers had returned from Russia. No grenade of grape could have disfigured them as I beheld them, the victims of cold. One of them had lost the upper joints of his ten fingers and showed us the black stumps. Another looked as if he had been in the hands of the Turks; for he wanted both ears and nose. Most horrible was the look of a third; whose eyes were frozen. The eyelids hung down rotting, and the globes of the eyes were burst and protruded out of the sockets. It was awfully hideous, but a more hideous object was yet to present itself. Out of the straw in the bottom of the cart, I now beheld a figure creep painfully, which one could scarcely believe to be a human being so wild and distorted were his features. The lips were rotten away, and teeth exposed. He pulled the cloak away from before his mouth, and grinded on us like a death's head. Then he burst out into a wild laughter—began to give the command in broken French, in a voice nearer like the bark of a dog, than anything human; and we saw the poor wretch was mad from a *frozen brain*. Suddenly a cry was heard, "Henry! Henry!" and a young girl rushed up to the cart. The poor lunatic rubbed his brow, as if trying to recollect where he was—he then stretched out his arms to the distracted girl, and lifted himself up with his whole strength. A shuddering fever-fit came over him. He fell and lay breathless upon the straw. The girl was removed forcibly from the corpse.—It was her birthright!

Could the father who is swelling the huzza for the warrior, have witnessed that scene—could he have seen the dying maniac, the lover and the loved, could he have seen the hot tears of the distracted girl—felt the bitterness of her soul, methinks if there lay in his bosom a spark of latent feeling, the huzza would die on his lips.

Mother! had that broken-hearted being first drawn its sustenance from your breast—had you first heard it lip the name of "mother"—had she been your idol!—the angel of your dreams! the image of your imagination, oh! had you seen her sky suddenly darkened by horrible clouds—had you listened to the snap of her heart-strings—marked her desolate eye—and seen your dearest go down to a dark and hopeless grave—and did you know that all this woe and sorrow was necessary to the warrior's fame—was necessary to the victor—Mothers! would you not teach your little ones to regard the warrior as an enemy to humanity!—to God!

Maiden!—you on whose polished fingers the laurel wreath is resting, awaiting the time when it shall deck the warrior's brow—Maiden pause! Pause, and ask him! "What is thy glory?" Is it in broken hearts? Is it in the widow's tear? In her sight? in the soldier's dying noon? Tell me warrior, tell me, ere I lead you to your fame or glory.

D. W. B.

Avon, Conn. June 4, 1845.

A CHAPTER ON CITY LIFE.

"I wounded spirit who can bear."

Some few years since, two interesting and accomplished young French ladies arrived in this country, one of them as governess in the family of an opulent merchant, returning from Paris. She remained with them a term of years and her sister was employed as a French teacher in a fashionable Female Seminary up town. Time passed and they reached maturity, and by change of position or loss of friends, they were compelled to resort to needle-work, having hired a couple of rooms in a house beyond the densely populated portion of New York. They became very poor, but with the peculiar tact of French ladies, delicacy led them to conceal the fact from friends, who would most cheerfully render them any pecuniary aid. A few days since, a gentleman received an anonymous note, probably written by some one who suspected their painful situation, stating that these ladies were in a state of extreme destitution, and one of them was dead! He immediately went to the obscure

home in the upper part of the city, and the fearful truth flashed over his mind, that these refined, shrinking delicate women had suffered from absolute want, without even an intimation of it to the family who occupied the other portion of the house. The surviving one was in feeble health, very much emaciated and heart-broken at the loss of her sister. Every aid was rendered and attempts were made to soothe the bleeding wounds of the survivor. But she was almost insensible, and although her face much emaciated and very feeble, she refused to be comforted.

Arrangements were at once made for the funeral, and on the afternoon of the succeeding day, a number of families went out in their own carriages, determined to take the surviving sister to one of their sumptuous mansions. Their amazement may well be conceived, when upon arriving at the now lonely home of those accomplished, and once beautiful girls to find that the remaining sister was also dead! Want had produced exhaustion, grief had aided the work of death, and when one sister died, the full heart of the other was broken with anguish, and both were laid in the same grave. This is no fiction. It is a solemn fact, and only another dark shade in the character of city life.—*Philadelphia Post*,

[From the N. Y. Tribune.]

THE INDIANS IN PARIS.

Some interesting particulars are given of the death of O-ki-ou-mi, the wife of the Little Wolf.

The death of a very young child, whom this poor woman lost in London, may be considered the determining cause of her malady. She had already lost three children, and could no longer resist her grief. Her husband, who showed her the utmost and most constant tenderness, tried to recall her to life; but she replied, "No! my four children call me; I see them with the Great Spirit; they stretch out their arms, and are surprised that I have not already rejoined them."

The last four days of her life, the Little Wolf did not appear in the exhibition room of Mr. Catlin; he did not quit for an instant his wife, but watched her night and day, serving her with all zeal and love, and refusing to permit any person to aid him. He received the last wishes of his wife. She desired him to thank the physicians for their care for one so unhappy, and to say she was now about to become a happy mother, since the Great Spirit would re-unite her with her four children. She gave orders in what dress to enter her body, and asked that they would leave upon her neck a medallion of the Virgin, mother of the Great Spirit of the Christians. The interpreter, hearing her say this, went for a priest, who, not arriving before her death, recited over the corpse the prayers of the Catholic Church.

The Little Wolf then dressed her as she had desired, and painted her, according to the custom of the tribe. The three lowly women lamented over the body of her who had become endeared to them during their companionship of travel, though a daughter of the Sac tribe, hostile to theirs, and not by birth and education a sister.

When her child died at London, the English showed both for her and her husband lively sympathy; they erected a tomb to the child, and the Quakers, to reassure the father, who feared the tomb might be violated by surgeons, engaged to keep constant watch over it.

The 14th June, at 12 o'clock, the funeral

left the house, Rue St. Honore, where Mr.

Melody lives with the Indians. In one of

the carriages was the Little Wolf, with the

Doctor, the General Commandant, M. Jeff-

erson, the interpreter, and the Abbé Alfred

Wattemere, for whom the poor G-ki-ou-mi

had conceived great affection and from

whom she had received the first notions of

Christianity.

The bier was richly ornamented and fol-

lowed by several carriages, the chief mourn-

ers being Messrs. Catlin, Melody, and Alex-

Wattemere, friend of the two honorable Amer-

icans who accompanied these Indians to Eu-

rope.

A crowd followed to the Magdalen Church,

The Indians were introduced there and con-

ducted to the foremost row of reserved seats,

beside the desk. They took their places,